423 boundary marker is usually a pile of stones, a tree, a wadi, or, a line recorded on paper by two parties and given to a third to hold in case of future differences of opinion.

342 361 [656] In the extreme southern pastoral zone, there were few permanent houses but with new government land registration laws the number is increasing. The settlement pattern in this area might be characterized as a scattered homestead type, "homesteads" being defined as tents or houses whose location is permanent. Tents are seldom, if ever, moved these days even [657] during a heavy rainy season. This is because barley production has increased, and, mainly because government aid programs supply fodder for the sheep. Bedouin shepherds in the pasture area change dwelling places, but only to move their tents from their winter protective hiding places out into the open for the springtime, or to move from their tent into the stone house for the cold, rainy winter. In either case, no real change in location is involved.

342 The tent is called bait al-'Arab ("house of the Arabs"). There are two types: the bait al-saif ("summer house"), and the bait al-rabi'a ("spring house"). The summer tent, made of "gunny" and flour sacks sewn together, is for protection from the sun. The spring tent is the real Bedouin tent. It is [286] woven from the wool of the sheep and camel hair, and is used [237] during the winter. Most Bedouin now say that they cannot afford [435] the 125 Egyptian pounds (1 pound = $2.80) which the bait al-rabi'a costs to make or buy.

(literally, sky-wells, to indicate that they are dug to receive and preserve rain water). Most of these are ancient Roman pools which were claimed either by the government or by individuals, and are put into use again to store rain water. Recently, the government has erected a number of dams to preserve the rain water in exceptionally good years from flowing into the sea. All this, however, is not enough to provide the tribal population in the area with a permanent supply of water because of the limited capacity of the cisterns and the pools and the scarcity of rain and its erratic nature. Recent attempts have been made to tap the underground water in some parts of the area. A large number of wells were sunk, especially along the coast.

The economy of Awlad Ali is based on livestock husbandry, supplemented by occasional cultivation of barley. Owing largely to the variation in the amount of rainfall, the sources of food in the area have the important characteristic that the place and amount of their occurrence vary from one year to the next. Throughout most of the area, the tribal populations are concerned predominantly with warding off shortages in the food supply by moving with their flocks to areas where grazing lands are available.

Awlad Ali keep a variety of domestic animals, the most important of which, from the economic point of view, are sheep and goats. The economy of Awlad Ali is based on the utilization of the products of these two animals. These products are milk, meat, wool, and hides. Milk and its products constitute the basic element of the people's diet. Milk is never consumed fresh. It is always made into sour milk (maleh), kishk (dried milk), or butter.

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

243 They could not sow a better crop. There are wild varieties of barley in Cyrenaica and the country is in every way suited to its culture. It is very hardy, stands up to drought, and easily holds its own against the grasses, which are ploughed in with [251] the seed on the plateau. When the barley and wheat have been reaped, the grain is stored in *kuf*. On the plateau these are ancient tomb-caves; elsewhere they are holes dug in the ground.

[731] In a bad year, and even more in a succession of bad years, the Bedouin have experienced famine, but in most years the barley, and to a lesser extent the wheat, give an abundant [433] yield. Bedouin have told me that they expect from sowing in the beds of wadis up to a hundredfold of barley and in the *barqa* up to fiftyfold. On the plateau the yield is smaller and in the Marmarica and Sirtica much smaller. In Turkish times [439] there was a large export of grain from Cyrenaica. Mondaini says that it was to the mean annual value of 40,000 Lire Sterling for the years 1885 to 1900.[1] Much of this surplus was bought by English brewers.

433 The Bedouin way of life is well adapted to their environment.
182 Given the inconstancy of the rainfall and the distribution of water supplies they would be foolish indeed were they not, at any rate in part, shepherds. They are not, of course, in all
433 respects self-supporting. They make their winter tents and a
439 good part of their equipment, carpets, sacks, and so forth, from
182 the wool of their beasts, but some things the Bedouin regard as
[239] necessities have to be imported, notably tea, sugar, some rice, and cloth, especially the *jird*, the woollen cloak of the country. They trade these with surplus stock on the hoof, skins, wool, clarified butter, surplus barley, and honey and wax, so that they are in an economic sense self-supporting.

433 Cyrenaica is a rich country for Bedouin, a poor country for
182 Europeans. Bedouin generally have no overhead expenses in
[556] production. I say generally, because rich men sometimes
[733] employ shepherds, though this is usually the practice of urban
[464] merchants engaged in the sheep trade. Bedouin use their own
[511] labour and that of their families and animals. What is perhaps more important is that they are prepared to live on what

[1] G. Mondaini, *Manuale di Storia e Legislazione Coloniale del Regno d'Italia*. 1927, p. 308.